3:Stanner D-5 (ca. 1912) 1922 FT? Yao FT?



The hair of the axilla is always removed in men and women, usually by shaving but sometimes in the case of women it is dealt with as in the case of the pubic hair. A man with unshaven axillae would be laughed at and referred to as "a man carrying a fowl in his armpit." The axillary hairs are called *mandenge pa mupwepe* (*upwepe*, the armpit). 302

The pubic hair, *mandenge*, is removed by both men and women; in men by shaving, in women sometimes by shaving, but preferably by plucking out after the application of a medicine called *mucumandenge* (*ku-cuua*, to pluck a fowl), which renders the operation easy. It is prepared from the juice which exudes from the bruised bark of the *cuua-mandenge* tree. There is a woman at Malenya's who has never grown any axillary or pubic hair; she is called "the rogue elephant"; a rogue elephant has no tusks. It may be noted in passing that the woman has borne children. [124]

A few men have the hair round the anus shaved. Such a service can only be asked of a man's closest intimate, such as a brother-in-law. [607]

I have dealt with tattooing among the Yao in an article, as yet unpublished, on tattooing among the natives of Nyasaland.

The teeth among the Yao proper are never mutilated in any way, though the Amangoche go in for small file marks at the cutting edges of the incisors. 304

The old Yao women, of whom some may still be seen, used to pierce the upper lip and wear a circular disc of wood often two inches in diameter in the hole; this is called *lupelele* (Pl. VII, fig. 4). The disc was often made of lead and sometimes of ivory. The lead might be hollowed out on the upper surface; it was then called *lupelele lua utali*. The disc caused a considerable projection of the upper lip which was much admired. A man, on the other hand, with protruding lips would be nicknamed "the warthog," *namampindo*, and considered ill favoured. 304 301 [632]

This *lupelele* fashion has gone out and of later years the *chipini* or disc worn in the left ala of the nose has become more and more fashionable (Pl. II, fig. 2). Originally the *chipini* consisted of a small disc of lead not larger than a three-penny piece, which lay on the outer surface of the ala, held in place by a stem, *kubinji*, which pierced the ala and passed into the nostril. Now the fashion is to wear a very large disc, often an inch in diameter, which itself occupies a hole in the substance of the ala of the nose; it may be flat-topped and called *chipini cha utenge* ("mushroom"), or the upper surface may often be concave, in which case it is called *chipini cha utali* (*litali*, a grain mortar). These discs are made of lead and are sometimes called *kilisi*, a recent word and doubtless a corruption of "lead." Others are made of ivory, which may bear some geometric pattern on the exposed surface. A *chipini* used to cost a fowl.

Among Yao men and women, the lobule of the ear is often pierced but nothing is worn in the hole except possibly a stalk of grass.

Combs for use and for ornament are worn in the hair by both men and women. The ordinary comb without decoration is called *likwendepa*; it is made of a number of pieces 301